

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, DEC. 24, 1908.

NEW SERIES VOL. X. NO. 52.

## The Ladies Aid Society.

We've put a fine addition to the good old church at home,  
It's just the latest kilter with a gallery and dome;  
It seats a thousand people—finest church in all the town,  
And when 'twas dedicated, why, we planked ten thousand  
down;  
That is, we paid five thousand—every deacon did his best—  
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church, very finest in the land,  
It's got a thousand pipes or more; its melody is grand,  
And when we sit on cushioned pews and hear the master play,  
It carries us to realms of bliss unnumbered miles away,  
It cost a cool two thousand, and it's stood the hardest test;  
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;  
They'll bake a thousand angel cakes and tons of cream they  
freeze;  
They'll beg and scrape, and toil and sweat for seven years or  
more,  
And then they'll start all over again for a carpet on the floor,  
No, it isn't just like digging the money from our vest,  
When the Ladies' Aid gets busy and says, "We'll pay the  
rest."

Of course we're proud of our big church, from pulpit up to  
spire;  
It is the darling of our eyes, the crown of our desire;  
But when I see the sisters work to raise the cash that lacks,  
I somehow feel the church is built on women's tired backs,  
And I somehow can't help thinking when, we reach the regions  
blest,  
That men will get the toil and sweat, and the Ladies' Aid the  
rest.

—Selected.



## Glad Christmas Day.

By J. R. Nutt.

Dear good old Santa Claus  
Comes down the chimney, they say,  
Comes down the chimney once a year—  
He comes on Christmas Day.

He is laden with everything good,  
With all kinds of pretties and toys,  
He has something for all the girls,  
And something for all the boys.

He carries a bright smile on his face,  
He seeks to make everyone glad,  
It brings tears to Santa Claus' eyes,  
When he finds little children that are sad.

He goes into the home of the poor,  
And scatters his presents here and there.  
He fills the little stockings with oranges—  
The little stockings that hangs on the chair.

He remembers the dear little orphan,  
And the waif that lives in the street.  
He gives them clothing and food  
And puts little shoes on their feet.

He remembers the home that is sad,  
And weeps over the vacant chair.  
He points out the shining star of hope,  
That lights up the golden stair.

Ackerman, Miss.

## Our Grandma.

Say, boys, did you ever have a Grandma?  
Why, they're the mostest fun!  
We've got one down at our house—  
She ain't so long been come,  
But my! that house don't seem like home—  
Us boys just take the place!  
We whoop an' yell and drag the chairs,  
And give the cats a chase.  
'Cause Grandma says that boys are good  
and ought to have some fun,—  
But Pa, he looks at us the same  
He did 'fore Grandma come.

Now Grandma is Pa's Ma, you know—  
It sure is strange to me  
That one so good an' sweet and kind  
Could have a son like he.  
But law, when Pa he was a boy—  
He was just powerful good—  
He went to school and studied hard,  
An' loved to get in wood.  
He never liked a swimming hole,  
Nor never chummed at frogs;  
He never gave his Pa no sass,  
Nor tied tin cans to dogs!

Grandma reads us lots of things,  
And she knows so much to tell,—  
'Bout the war, and how bullets flew—  
How men and horses fell.  
She lets us set up by her close,  
And never minds our noise,  
And when Pa hollers at us "Stop!"  
She says "Boys must be boys."  
Now what that means, I do not know,  
But Pa, he understood—  
I guess it made him think of days  
When he was awful good.

One day us boys got awful bad,  
Pa lit right into us;  
He said that when he was a boy,  
He never made no fuss.

Now Grandma, she just raised her specks,  
An' give Pa just one look—  
He never said another word.  
But read on his his book.  
I tell you Grandmas sure are nice,  
They don't abuse the boys,  
They never see your dirty face,  
And never stop your noise.

The thing that we've enjoyed the most  
Was on one rainy day  
When Grandma told us tales on Pa,  
An' Pa, he had to stay.  
He'd always said that when he walked,  
It was just as soft as mice,  
An' that most every thing he done,  
Folks thought was awful nice.  
She told us that Pa hated work,  
An' when he went to school  
He got kept in most every day,  
An' broke most every rule!

She said he liked to drowned once  
Down in the swimming hole—  
And told how she got him out at last  
With a common fishing pole  
She said she knowed he'd killed more frogs,  
Than any boy his size.  
But the thing she whipped him most about  
Was stealing lemon pies.  
She said he was the awfulest boy  
That ever she did see,  
An' that he wasn't half so nice,  
As us boys seemed to be.

Well, Pa, he's done forgot to brag,  
About the things he done,  
But we used to get it every day  
Before our Grandma come.

He never fusses about the work,  
Nor scolds about the noise;  
I guess he's sorter come to know—  
That "Boys just must be boys."  
I wouldn't want to be a man,  
As long as Grandma'd stay,  
But I know Pa'll make up for lost time,  
When Grandma goes away.

—Kate Vanessa Robbins.  
Memphis, Tenn.

## Kentwood, La.

This is the close of the first week of our meeting. Brother McComb is preaching with power, and our people are moved as never before—strong men are trembling and asking for prayer. There have been about 75 professions, 37 additions to the church, many reclaimed.

Of those who joined were five Methodists and one Catholic.

Pray for us in this meeting—will give you later the final results of meeting as far as we can see.

W. A. McCain.  
P. S.—About 200 were turned away last night for lack of room. W. A. McCain.

## Newton.

Our Ministers' Meeting will convene at the Central Church Jan. 11, 1909. Prof. McGlothlin of the Seminary will lecture on Galatians and Mark's Gospel. We want a large attendance. Free board. Send your name to Brother T. J. Miley or myself, and

let us give you a home. Dr. B. D. Gray will be with us, Dr. Sproles and possibly Dr. Willingham. Don't fail to come.

## Clark Memorial College.

The college is doing well. Has now 106 students. The teachers are doing noble and telling work. Will not those who expect to go away after Xmas write for terms? have room for a number more students. If you want to go to a good school town, come to Newton, and see what we have.

## First Church.

Our church work has been greatly blessed of God. We are now building our new church house—the basement is complete. Will furnish four Sunday School rooms and a ladies' parlor and kitchen. We are now holding our services in the opera house, the largest auditorium in the city, and it is well filled. We have received 62 new members since August 20th. Received 7 yesterday. We are attempting great things in the name of our God. Pray for us.

Fraternally,  
Jno. P. Culpepper.  
Newton, Miss., Dec. 14, 1908.

## The Bay Springs Bible Study Course.

The institute was by no means as largely attended as some of us had hoped, but was a marked success. There were twenty-two ministers and eight laymen in attendance, besides the people of this community.

Dr. Venable was at his best. His subject, "The Church as Revealed in the New Testament Scriptures," was thoroughly unfolded. His method was to discover its incipency and follow the growth of the church on to its maturity, noting each characteristic as it would arise, and either become permanent or passed away, until, at the close of the New Testament period, it is found complete.

Owing to the freedom vouchsafed to every brother to exchange views by presenting opposing views, some people were fearful of its running into a controversy. That was not the result at all. Peace, order and good will prevailed. We had one Christian, (Campbellite), minister with us, and while he was accorded and used the privilege to have his say on any point that arose, there was not a shadow of friction.

The brethren present were so much pleased that they arranged for another institute next November, to begin on Monday after 3rd Sunday, closing Friday following, and engaged Dr. Venable to conduct it. His subject then will be, "The Principles, Doctrines of the Church and Study of Their Development as found in New Testament." Notice of it will be given later.

T. J. Moore,  
Bay Springs, Miss.

## Blue Mountain.

We have just passed through a great revival at Blue Mountain. Brother W. A. Borum, pastor at Oxford did the preaching. He was with us eight days. There were about 70 who made profession of faith, and a large number revived. 44 are approved

for baptism, and 15 received by letter.

Our people were greatly benefitted by the preaching of Brother Borum. He has been a blessing and benediction to our community and our schools. My heart especially rejoices because two of my children are approved for baptism.

R. A. Kimbrough,  
Pastor.

Letter No. 4.—To a Young Man Who Said to Me, "I have assurance that I am a Saved Man, But I cannot Decide Which Church to Join."

My Young Brother:

This letter has a purpose. My aim is to help you decide, if I can, which church you ought to join. Of course, granting that you are saved, you ought to join the church. Two classes, in the language of the ideality of things, are unthinkable:

1. Those who are saved, but remain out of the church.
2. Those who are not saved, but still are in the church.

I shall not insist that you join a Baptist Church. Churches have no right to tell folks which church they ought to join. And if churches have not that right, neither have individuals who happen to constitute the membership of the churches.

Church-membership is not a matter between the individual and any man or set of men. It is a matter wholly between the individual and his God.

In my effort to help you decide which church you ought to join, I shall take a text and preach you a minute sermon. After reading the sermon, stop and ask your God what church you ought to join.

Text: "One Lord, one faith, one baptism," Eph. 4:5.

Now, this text is the whole of ecclesiology reduced to a trinity of units.

And these three units must be embodied in the creed of any organization before it can be really dignified with the name "CHURCH." That is, that which stands for the Church of the Living God here in the earth, itself, stands upon three legs: One Lord; One Faith, One Baptism.

## 1. One Lord in Whom You Were Saved.

That is, Jesus Christ, in whom you were saved, is, and must always be, the one Lord of your saved life. Now, if you have found His precious as your only Saviour, He demands that you take Him only as your Lord. In Matt. 23:10, He says: "One is your master, even the Christ." Not a Pope, or Priest, or Bishop—but Christ. With reference to the Lordship of Jesus, the Baptists stand alone in their position, that it is absolute. They accept no creed but the Bible; they listen to no man's interpretation of what one's Christian duty is; they maintain that a "Thus Saith the Lord" should actuate every one from the beginning to the end of his Christian life.

Now, if you believe in the One Lord of every saved one's life, then that far you believe with all the Baptists from the days of John the Baptist to now.

## 2. One faith through which you were saved.

You were saved in Jesus Christ, your one Lord; but "faith" brought you into this saving relationship with him. Works alone did not save you; neither were you saved through faith plus works. I gather from

our conversation that your experience is this: "Saved by grace through faith."

Well, that is the way we all were saved. Jesus: "He that believeth hath eternal life." Paul: "Believe on the Lord Jesus Christ and thou shalt be saved." I am tempted to quote John 3:16. Read it! It is enough to bring the whole earth to Jesus. Once more: "He that heareth my word and believeth Him that sent me, hath eternal life, and cometh not into condemnation, but hath passed out of death into life," John 5:24. You see what faith did in your salvation. I now make a strong statement: There is not a Christian denomination in this country, apart from the Baptists, that can stand pat on its creed and truthfully say, "I believe John 5:24." Yes, One Faith through which you were saved—and that without any intermediary work on the part of either yourself or anybody else. And if you believe this way about that faith through which you came to this one Lord, as the Saviour of your life, then, again, you believe with the Baptists.

## 3. One Baptism by which you say before men, "I am saved through faith in Jesus Christ, my Lord.

Eliminate the idea of death, burial and resurrection from baptism, and it becomes a meaningless performance. When one believes in Jesus Christ he "passes out of death into life," (John 5:24). That is what we mean when we say, "I am saved." The Bible uses different words and divers figures, however, to express this change. But no matter how you may express it, the idea of a death and a resurrection is never quite out of sight.

Now, the Baptist position is this: "In one's application for baptism he says: 'I have died to sin as the lord of my life, and I am living a new life with Jesus, my Saviour, as my Lord; and I want to confess this change of life-centers publicly.' And when he is put under the water, it is a grave in symbol, and a dead life, that is no paradox, lies in it. And when he is brought from his symbolic grave in a symbolic resurrection, the scene means, 'I no longer live, but Christ lives in me.'"

If this is not getting pretty close to what Paul means in Rom. 6:4, then I would be glad to know what that verse means. And yet Baptists are the only Christians in this country who stand faithfully for this interpretation.

If you believe that this "one baptism" sustains this relationship to this one Lord and one faith, then you are with the Baptists. And if you can heartily subscribe to the teaching of this trinity of units, as above interpreted, then the sooner you begin to live them, the better.

Yours very truly,

R. S. Gavin.

Huntsville, Ala.

## A Recent Visit.

At the invitation of Chaplain Webb Brame and some of the men, it has been my pleasure recently to spend a few days at the Rankin State Farm, preaching to those serving sentences there. We held services in the dining room at the noon and on Sunday afternoon, and at night we held services in one or the other of the cages. The men proved their appreciation of the ser-

vices by their constant attendance, and by their respectful and responsive hearing. If a man is filled with love for God, an interest in the lost, and sympathy for the unfortunate he can certainly do some good preaching with fifty or seventy-five convicts before him. The work was a genuine pleasure to me, and I pray it shall be blessed of God to His glory.

## Some Observations.

As far as I could see the men are very well cared for and well treated. Of course there are not to be found many of the conveniences of the ordinary home and when I say "well cared for," we must remember that they are serving terms in the penitentiary.

Mr. McClendon, the Sergeant of Rankin Farm, is very considerate of those under his charge, and no one need expect harsh treatment so long as that one behaves himself.

I observed also that, on the whole there existed a spirit of good fellowship among the men. Very little fussing and hard feeling. I learned that things have improved along this line very materially within the last few months. Pray that it may abide.

Of course I was interested most in the work of the Chaplain. No doubt many of the readers of the Record are not aware that the State employs a preacher, for his full time, to preach to the convicts. However, such is the case. Mississippi has four farms on which the convicts are worked and the Chaplain preaches at each of these farms once a month.

Rev. Webb Brame, a graduate of Mississippi College in the class of 1907, has occupied this position for nearly two years. He and his excellent wife have thrown their strong young lives into this work and they have brought things to pass. They live in the Chaplain's Home on the Rankin Farm, and besides preaching at each farm once a month, he holds two prayer meeting services each week with the men on this farm, while Sister Brame, along with Sister McClendon, the wife of the Sergeant, has given much time to Sunday School work. They also give what attention they can to the sick and innumerable little kindnesses for the men individually. Brother Brame has also been instrumental in securing an excellent lot of books for the use of the men. The efficient services of this consecrated young couple have won for them the love and esteem of the men in the camps and the men in authority, and there is universal regret that his desire to go to the Seminary will necessitate his giving up the work, after a few more months.

May God overrule and place there a successor as faithful as Brame.

Brethren, pray for our penitentiary chaplain. He needs our prayers and our sympathy in his great work.

Pray for the convicts and, Brother preacher, if you can make a chance, preach for them—and preach your very best.

Last, but by no means least, pray for our Governor, that he may be discreet in the exercise of the pardoning power. With more than 1,500 men on our farms, there is room for the exercise of the pardoning power, and I am persuaded that there are some who merit it.

Bryan Simmons.



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A National Lord's Day Convention convened in Pittsburg, Pa., Dec. 1-3, last.

The Jackson T. M. C. A., whose three-story brick building is nearing completion, through special committees, enrolled on last Thursday 315 members.

The new church at Fernwood is about completed, and the seats will go in soon. The next service will be held in the new house.

The editor and his wife appreciate the kind invitation of their friends, Mr. and Mrs. L. F. Harris, of Birmingham, to participate in the celebration of their silver wedding.

Morton and Brownsville have paid their pastor up in full for the year 1908. This is right, and God will bless this sort of business in his churches. Chas. L. Lewis is pastor.

The total number received in the Kentwood meeting was 60. It is said to have been a great meeting. Evangelist McComb assisted Pastor McCain and the Lord greatly blessed them.

The management of The Baptist Record wishes for every one of its readers a joyful Christmas. It could desire nothing better for them than that they shall so deport themselves during the holidays as to glorify

## THE BAPTIST RECORD.

Him whose birth they are supposed to celebrate.

Dr. Sproles, Professor in the Bible Department in our College, has in his class four women, wives of preachers, and he says their examination papers compare favorably with those of the men in his class. Our young preachers will have to look to their laurels, it seems.

Since January 1, 1908, there have been, according to trustworthy statistics, 88 lynchings, of whom 84 were negroes. In this dark list Mississippi stands first, having lynched 21. Georgia comes next with 14. Then follows Texas with 13. It is to be hoped that the New Year will show a great falling from these figures. The mob-spirit is moral dynamite—altogether more dangerous.

We note that the Mississippi Baptist, published at Newton, has changed editors. Rev. J. E. Chapman drops the mantle, and it falls upon Rev. R. L. Breland. We know both of these men, and honor them for their worth and work. Brother Breland is Senator from his district, and has made a good record.

The court in the case of the recent murder in Hazlehurst made quick work, and Judge Potter and District Attorney McNeil are to be congratulated on their swift dispatch of business. We do not know as to whether it was best to compromise the matter, as was done. It may have grown out of a conviction of the weakness of our jurisprudence, or it may have been an outcome of the growing sentiment in favor of the abolition of capital punishment. However, the court is to be congratulated on its final settlement of the matter within one week from the committal of the murder.

## College Tidings.

Examinations for the first term closed Friday evening, Dec. 19. The second term will open Tuesday, Dec. 29th. Quite a number of new students are expected at that time.

Collections on Building Fund have been far short of last year. About half the notes due Nov. 1, 1908, are still unpaid. We hope that many will be paid between this and January 1, 1909. These are hard times, but we hope that many of our friends will be willing to make a little sacrifice, in order that their payment may go into the year's report.

Remember that the size of the check we will receive from New York will depend on what we have collected by Jan. 1, 1909. Now, of course, we are prepared to be generous toward all our good friends. We give them the situation, and trust them to do the best they can. Hard times will not last always, and glorious success awaits the college in the near future.

Wishing all our friends a merry Christmas, a happy New Year and a prosperous life. I am,

Cordially and hopefully yours,  
 W. T. Lowrey.

Virginia Institute, Bristol, Va., which has students from all parts of America, opens after the holidays on Jan. 6-20. A few vacancies are left in the Mammoth building which may be secured by prompt application. Classes will be reorganized at the opening and new students may enter to advantage.  
 J. T. HENDERSON, Pres.

Thursday, December 24, 1908.

## News in the Circle. Martin Ball.

Pastor J. E. Skinner has resigned at Trezevant, Tenn., where he has done marvelous work for the last four years, and will take charge of the work of the Lockland Church, Nashville, Tenn., Jan. 1st.

Evangelist Sid Williams of San Antonio Texas is now in a great meeting at Winfield, Kansas. There have been 65 professions and 33 additions to-date and the meeting sweeping on.

That prince of writers and matchless worker, Dr. J. B. Gambrill of Dallas, Texas, has one of his best articles in the Baptist Standard this week—subject: "Concerning a Supposed New Order of Baptists".

Pastor J. N. Pennington of Booneville, Ark., has resigned and accepted the Paris, Ark. Church. The saints at Paris are happy. It is stated that Mercer University, Georgia has the largest enrollment in the history of the institution.—358 58 are preparing for the ministry.

Rev. B. W. U. Sims, who has done splendid work in Va. has resigned and accepted the pressing call to Camanche, Texas.

Evangelist Wilbur Chapman will conduct a Union Meeting in Richmond, Va., beginning Jan. 15th. All the Baptist Churches join with the others. Watch, and see who will reap the spoils.

A good meeting was recently held at Manassas Church, Va. Rev. T. D. D. Clark, Pastor. 18 baptized. Rev. M. F. Lauford, of Jefferston, did the preaching.

Pastor O. P. Lloyd, Vinton, Va., has recently closed a fine meeting. 68 baptized—12 by letter. Rev. W. E. Gay preached the word faithfully.

In some portions of Va., the laymen are endeavoring to group the churches, and where it is possible get two churches to call a preacher for all time. Sometimes they get three and four to unite. That is one of the practical phases of the Layman's Movement.

Dec. 6th, Dr. Curtis Lee Laws of Green Avenue Baptist Church, Brooklyn, N. Y., gave the hand of fellowship to 51 new members. We remember, with much pleasure, the great work done by Brother Laws in Baltimore.

The Buena Vista Church, Va., has called Rev. R. H. Bowden of Red Hill. He will enter the new field January 1.

Mission Church, near Winona, has called Rev. W. N. Hamilton, of Clinton. He will accept, and begin work in January. He is a student in Mississippi College.

The "Gospel Mission Association" refused the offer of the First Baptist Church, Fulton, Ky., to use their house during the recent meeting. It looks strange. Pastor M. E. Staley makes this statement in the Commercial Appeal.

Thursday, December 24, 1908.

## THE BAPTIST RECORD.

Dr. A. U. Boone celebrated the tenth anniversary of his pastorate with the First Church last Sunday. He is President of the Tennessee Convention, and one of our best pastors.

Rev. H. T. Vaughn has accepted the work at Girard, Ala., and will begin work there with the church at once.

Pastor J. R. Wells leaves the church at Anniston, Ala., and takes the pastorate at Jennings, Fla.

When anything occurs in your church that will be of interest to the denomination please drop a card to Martin Ball, Winona, Miss. He wants to get all the news in the State.

## Welcome Services at West Point.

Last Sunday night, the 13th, the West Point Church had welcome services in recognition of their new pastor, Brother L. E. Barton, late of Georgia. Invitations had been sent to Brethren Rowe, Hewitt, Shipman, Jordan, Hudson and the writer to be present and to take part. Only the last two could be present. The others were kept away by engagements they could not set aside, but they wrote nice words of cheer. All the other churches in the town gave way their preaching for this, and their pastors participated in it.

Rev. C. W. Zwingle of the C. P. Church, led the first prayer. Scriptures were read by the writer. Brother Lucas, of the Record, led in prayer. Welcome from Mississippi Baptists and greetings from the Columbus Association were spoken by the writer. Greetings from the retiring pastor were spoken by W. T. Hudson, now of Houston. Welcome to West Point Pastors' Association was spoken by Rev. T. H. Dorsey, of the M. E. Church. Response by L. E. Barton and benediction by Rev. J. W. McGarvey, of the Disciples Church.

The whole meeting was good and the optimistic spirit dominated throughout.

Brother Barton is quite a strong man of culture and of a striking appearance. The church has a fine outlook under his ministry, and he is a fine addition to our men in the Columbus Association as well as in the entire State.

There are some fine men and women in the West Point Church. They are aggressive and full of good works.

M. K. Thornton.

Starkville.

To the Brotherhood:

I am here, well, happy and ready for work. When you come this way, call. If in anything I may serve you, command me. Yours in His service,

A. C. Watkins.

Clinton, Miss.

## A Correction.

Dear Brother Bailey:

I intended to say that Dr. Venable would carry us through a critical study of 1 Corinthians, at our Bible Institute. We are

not to study 2 Corinthians, at this time, only 1 Corinthians.

Brethren, read the book carefully, if you can, before coming. It would be still better if you have the time—to go through it carefully, using some good commentary.

It will pay you abundantly.

We are to have five lectures on that one book—one lecture each day.

Dr. Dargan, a prince among preachers, is to give us two lectures a day on preaching. His subjects may be announced later.

For two days Dr. B. D. Gray is to give us two lectures a day. Dr. S. J. Porter is to be with us Thursday and Friday, with two lectures each day. So you see we are to have five lectures a day. Five hours each day for five days, will mean work and much reward for it.

This is a fuller program than we have had before at our Institute.

We may arrange further for a "Question Box," which has proven so enjoyable as well as helpful, to us all.

I wish I had the ear of every Baptist preacher in Southeast Mississippi. I would say to him: "Brother, the Seminary is practically coming to you for one week, to help you to be a more useful and effective preacher. You can't spend a week better. For the cause's sake, come."

The churches could do a nice thing for their pastors, by sending him to this Institute. The good that they will get will come back to the churches. They will have a better preacher. Let the good members of the church take it up, and send their pastors to this Institute, which is to convene on Monday after the 3rd Sunday in January.

If I had the ears of the churches I would say: "Do the handsome thing by sending your pastor to this Institute."

Yours in the work,

I. P. Trotter.

Hattiesburg, Miss., Nov. 27, 1908.

## Christmas Tide.

I send greetings to Record readers this Christmas Tide. I trust that the season brings good cheer to you all. I see many of you in your happy homes as I think of you and the blessings that have come this year into your lives. The good, God has filled the year with his bounty. The rain and the sunshine have with the blessings of God filled your crib with corn, and your cotton bales are in evidence that the good things of this life are not wanting. Your brains have been unclouded, and your hands have not lost their cunning. Like olive plants, your children grow in the home a joy to your hearts. And above these temporal mercies the Spirit of all grace has come into your homes. Some of you for the first time greet this Christmas with hearts attuned to the praise of Him who loved us and gave himself for us, or during the year your children have come into the marvelous light and liberty of the gospel. Are you not with David ready to say, "What shall I render unto the Lord for all His goodness and mercy unto me?"

Do you not want to make somebody happy with a gift of your love to Him whose you are and whom you serve. I read a letter this morning which came from one whose life a few years ago was without cloud, the

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wife of as noble a man as ever graced the council chambers of kings, and who now in glorified spirit is in the presence of the King, but in her widow's weeds she writes: "I enclose check for \$5, which I ask you to give to some feeble old preacher. I feel like I want to help some such dear old man, and as I do not know any, I feel sure you will be glad to use it for me. I wish it were a great deal more."

"Give and it shall be given you, good measure pressed down and shaken together, and running over shall men give into your bosom." It is the language of your Lord, and He knows, yes He knows and He will see to its fulfillment. This season is the old preacher's season. Use it as God leads you, as you shall wish you had used it when you stand in his presence.

A. V. Rowe.

after

## Ware Trawick.

On Dec. 16, 1908, at the residence of the bride's parents, Mr. and Mrs. J. O. Trawick, of Jackson, Miss., Mr. S. L. Ware and Miss Mittie Trawick were united in marriage, Rev. S. Morris officiating.

After many congratulations and an elegant dinner served, the young couple departed to Low, Miss., their future home.

May God's richest blessings rest upon them.

S. Morris.

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## Hail Christmas Day.

Say, do you hear the merry chime?  
It's close at hand, next Christmas time,  
It's coming on and coming fast.  
The same old way as came the last.

For hearts that the light it helps to gladden,  
For hearts that the sad, it helps to sadden,  
But let all hail in grief or mirth,  
This sacred day the Savior's birth.

Do not debauch yourself, my friend,  
On Christmas day, the day just when  
In each long year the Savior's birth,  
All man should hail throughout the earth.

In Heaven, in earth, could none but He,  
With life or death purchase for thee,  
A home for souls that would be blessed;  
Beyond death's shades forever rest.

But let your deeds be pure and clean.  
With righteous thoughts your mind convene,  
With nobleness that counts for worth,  
Let's hail the day of Jesus' birth.

—Sam Purvis.

Mantee, Miss.

## Reconciliation.

(A Story by an Old Pastor).

## Chapter III.

So at the wedding Jack Ensley and Peter Ellis were watching their chance, and when they knew that Minnie and others could not avoid hearing what was said, Jack Ensley told a story about selling brandy to John at a certain time, and Peter Ellis confirmed it. They both talked about the matter as though it was something they had no special interest in, and when some person expressed surprise that John should do such a thing, Jack said, "Oh, it is nothing new, I thought everybody knew it. I sell him brandy every few days sometimes one bottle, sometimes two. True, he tries to hide it by buttoning his coat over it, but I thought everybody knew it."

Peter Ellis immediately spoke and said, "Oh, I knew all about his drinking habit long before we left college." Then they turned to other conversations, just as though they had no interest in the matter of John's drinking.

Minnie was not spoken to or spoken of, nor was her father, though he was present and he and Minnie heard every word as the liars intended they should. Many others heard it too as the speakers intended they should, and before night the whole town and many in the country had learned the scandalous story. It quickly became the talk that we could somehow get the world to talk of the whole country, and of course it lost nothing in traveling. Soon John had it.

Minnie could hardly believe it. Her heart disputed it, but her mind believed it. Her father and mother were much the same way. It was told so circumstantially, so apparently carelessly, so seemingly without intention and there was no possibility of disproving it that nearly everybody believed it. One thing that strengthened it greatly was that both the conspirators had been cunning enough before this to avoid lying in any

way that would make themselves liable to open accusation. So people regarded them as truthful men. John, of course, denied it, but that was just what people expected, and so it only subjected him to the additional charge of lying. After a short period of the most intense suffering that human nature can experience, Minnie decided, with her judgment against her heart, that she must give John up. But she could not tell him so face to face. With the knowledge and approval of her parents, she wrote him a short note informing him of her decision. There were no reproaches, no denial of her love; on the contrary, she freely confessed that she still loved him and always should. That no other man could ever touch her heart, but she could not and never would marry a man guilty of the dreadful habit. When John got her note, he was stunned, bewildered; he could not reason or even think, he could only feel and feeling was excruciating torment. He realized that he could not disprove the charge. To go to her and deny it would only add to her suffering and accomplish no good. He finally decided to go away, anywhere, to new scenes and forget his suffering as much as possible. But forget Minnie never; he should love her always, but he could not stay and witness her suffering, as well as bear his own. He loved her too well to try to get her to marry him against her principles. One thing only sustained him. He was innocent and he felt an abiding faith that God would prove it some time, but he himself was powerless. So he went to his mother and told her of his decision and all the reasons for coming to such a conclusion. He told her his life in this world was wrecked and ruined and all that remained to him was to work for the life to come. She wept and admitted it might be best, but it was a terrible blow—she could hardly bear it. She told him that she and his father were satisfied he was innocent and tried to encourage him to hope his innocence would yet be established.

"Yes," he replied, but most likely not while I am in this world, still it will come some time, and I hope you may live to see it."

Next morning he took what money he had and mounted his horse, and rode off in gloomy sorrow, in a direction away from the new railroad which had recently been completed to Commore. He rode all day, and as his horse was an excellent one, he had traveled about sixty miles and got to where he knew no person and none knew him.

He stopped for the night with a farmer, and made an effort to appear cheerful, but the effort was not very successful. The farmer, however, would accept no compensation, but insisted that he should come again whenever he could. Next morning, getting an early start, he rode leisurely along some fifteen miles, when he saw a church house by the road side standing open, and seeing horse tracks and plenty of other signs that there had been a gathering of people there the day before, he hoped there would be preaching there that day also. Feeling the need of spiritual strength and comfort, he dismounted and tied his horse and went in.

On looking around he saw that the organ was open as well as the house. Partly from habit and partly for comfort he sat down at the instrument and began striking a few minor chords. Soon he began playing a mournful piece in a minor key.

In this church a few months before this time a personal difference had arisen between two leading members about a trifling matter. Both men being off their guard spiritually and Satan ever watchful, he entered and assumed control of the whole matter. The men were stubborn and nearly all the church members took sides in the quarrel. Angry words and bitter accusations were hurled at each side by the other. Instead of dwelling and working together in unity and peace as a band of brothers should, all were in strife and confusion, and when they met, it was for battle, not for peace, and nobody was pleased except the Prince of Darkness. Even the sisters took part in the strife and that did not make the case any better, or help toward a reconciliation. It became a neighborhood quarrel, and grew to be so bad that it appeared like nothing but shedding of blood could end it. The pastor and a few others had exhausted their wisdom and influence in efforts to settle it, without accomplishing any good. They had become so embittered that the purpose of each party was to exclude the other from the church, but they were so equally divided that neither could exclude the other without the help of the members who took no part in the quarrel, and they would not help either side, seeing that one was about as much in the wrong as the other.

(To be Continued).

## Concerning Manliness in the Ministry.

As the Christian ministry is the highest calling on earth, it calls for the highest order of manhood. Effeminacy in the ministry is the surest way to loosen its grip on the masses.

All the world likes a manly man in any calling, and nobody really cares for a weakling or a dead beat, or a grafter, or a coward, though some, so called ministers, lead silly women captives by finesse and tomfoolery. But any considerable slack will break the spell and make the little actor, like a speckled bird among cackling geese.

There is every reason why ministers should be manly men. They are the heaven appointed leaders of the people along all the highways of spiritual and moral progress. They are the real builders of society and of nations. Their work is fundamental to all human progress and it takes men to do it, men of the noblest qualities. A writer makes a cow-boy say: "A middling lawyer is no good. A middling doctor is dangerous; but God deliver us from a middling man of God." That is the feeling of the robust west, where men must be manly, even in wickedness, to hold the respect of any one.

John the Baptist was a man of the highest order. He was a man before he was a preacher; a great man before he was a great preacher. You can't make a great preacher, or a great anything out of a little, self-seeking, cringing devious, penurious man. Such a man in the pulpit is "the abomination of desolation, standing where he ought not." John the Baptist had all the qualities of a true man, and comes down to us with the highest praise of the Son of God. No greater man was ever born of woman. He stood to his generation like a giant oak, surrounded by scraggy under-

brush. Lofty in thought, humble in spirit, unselfish, fearless, free from the affectations of his age, as sincere and open as sunlight, he flamed with the passion of heaven.

It is doubtless true that all genuine ministers cannot be as great as John. They are not of his size, but they ought to be of his stripe. A dime is not as large as a dollar; but, if it is what it ought to be, it is made of the same metal. Some of the manliest ministers I have known in my life have been men of small endowments, but as genuine in their make up as that first Baptist preacher, who, with simple manners, in plain dress, woke a sleeping nation and stirred the hopes of Israel, while he raised a storm that brought down the dead timber everywhere.

I am not mistaken when I insist that a lack of genuine manliness in the ministry is at the bottom of much of the trouble in Israel today. I have in mind, while I write, a church which, for years, was dominated by one rich, purse-proud, unscrupulous deacon. Pastors were not much more than play-things with him. He ran the church and pastors very much as he did his business. He made programs for public services, and told the pastors whom to see, and whom to leave out in his pastoral visitations. He dominated the church by methods unholy and worldly. When pastors rebelled, he had them move on. This had gone on for years. After a time he got a man for a pastor, and things took the ordinary course until the situation was developed. Then came a turn in affairs. The pastor told the deacon he was there to stay till such changes came as would make it possible for some good preacher to do the Lord's work. The pastor and the deacon locked horns in the open—the pastor forced the deacon into the open—and when the dust settled, the deacon had no horns. He has been a manly man ever since, and the church has prospered. A manly preacher settled things right, and saved the church.

Here is another case. Two men of means combined to drive a preacher away from a country church, because he was strong against the liquor business, and each of them ran a country store, and did a jug order business. They would not give him a cent, but concealed the reason. The members were sentimentally with the preacher; but were afraid to offend their main givers. The preacher saw the situation and said publicly, taking the two bulls by the horns at once: "You will not run me away from this church. I will not leave this church to be ruined by two men, who are willing to ruin the young men of this country for the profit they can make out of the jug trade. I am a carpenter by trade, and I will move into this neighborhood and build a gin for Mr. —, and preach here every Sunday, if this church will agree to it, and you can pay me individually whatever you feel like. Mr. — and myself have already traded." That very hour the bulls of Bashan lost their horns. The church rose to the occasion, and the whole community stood with the brave preacher, as people always will. It was not a month before the two merchants gave it out, that they were for peace, and, if anyone objected, they would give up the jug business. Everything in the country from five-year-old girls up, was after their scalps, and they knew that their scalps would come off. One manly minister saved a great community. It was

Pauline in love and heroism. Penuriousness could not down our beloved brother Paul, nor force him from a promising field. When the pinch came, he went to his trade and made tents. I raise the question whether we are not up to a time for some of our preachers to play Paul, instead of rolling around to get away from the difficulties.

One, dear, sweet, little ministerette, under middling, must needs get away from a very needy field, because the mosquitos are so bad. Another was talked about by a long tongued man and two women; dainty little preacherette, just two nice for anything. There is a ring to the preaching of a manly man, that cannot be simulated by the dilettante time-server, or timid man-pleaser. One speaks as a prophet of God: the other as the echo of Vox Populi. One leads men to do and to dare for the truth's sake. The other is a rider, sometimes very dexterous, but a rider, living as much as he lives at all on the breath of other people. The first carries his conscience in his soul. The second wears his in his stomach. One is a man, maybe, clothed in rude apparel, but a man, God's noblest handiwork. The other is a manikin, trying to catch the tones and fill the place of a man. We need many of the first sort, and not one of the second sort.

Maybe, a caution is needed. The real man never blusters. He never plays the boss. He is always tender, and generally cautious. He never seeks occasions to show himself off, but when occasions come, he meets issues like Paul and faces men down like John the Baptist. He never thinks much of his dignity and talks less about it. The manly minister always has something bigger to think about and work for than himself. Always when a preacher is out taking care of himself, it is a little man on a small job, and commonly the people catch on, and leave him to complete the job without their help.

The manly minister magnifies his office, not for himself. He grows to the greatest greatness by feeding on that meat, that nourished the Savior of men. "My meat," said Jesus, "is to do the will of Him that sent me." And the manly minister living without sham or pretense, in his place, on the frontier, in Japan, in the great city, feeds on this same meat and grows to the full stature of a man in Christ Jesus.

J. B. Gambrell.

## Confusions About Faith and Believe.

By E. L. Wesson.

I have been greatly shocked recently by noticing the manifest confusion there is in the minds of the people about the simple Bible words **faith** and **believe**. Some writers confuse by injecting into their treatment of the subject other questions, such as: "Is faith the gift of God or the act of the creature?" Others confuse by asking: "Is faith exercised a finished act, or only an act begun, which must be completed in obedience and continual effort to keep on believing?" and so forth.

Let me say that if we would only quit theologizing about other questions which have become associated with the words, and simply study the words themselves to get

just what they mean, as accountable beings should do, confusion would soon disappear.

In studying the words, especially the word **faith**, we find that, according to the very best authority, The Standard Dictionary, "**Faith** is a union of belief and trust." We believe men to be honest or dishonest. We believe statements to be true or false. If we believe a man to be honest, we will believe his statements to be true, and because we believe these two things we will trust the man to do what he promises to do. We believe God to be a God of truth, and we believe the Bible to be His word, therefore we trust God to do what the Bible says He will do. We believe that Christ lived, we believe the statements that He died to save sinners, therefore we trust Him to save us.

We often use the word **believe** as synonymous with **trust**, and both as synonymous with **faith**, but we err. "Believe in or on" means the same as "trust in," and these two expressions mean the same as "have faith in," but **believe**, strictly speaking, means to accept statements as true, while **trust** means to rely on an individual to do what he says he will do, or what he believes to be right. So we believe facts, we trust individuals.

To believe Jesus is simply to trust Jesus to do what the Bible says he will do. There is no mystery about it. We first learn of Christ, then we believe the statements made in the Bible by, or about, Christ; and because we do believe these statements of the Bible by, or about, Christ; and because we do believe these statements of the Bible we trust Christ to save us. Let me illustrate. I wrote a letter this morning telling a friend that I will be on hand a certain day to perform the ceremony which will unite her and the man of her choice in marriage. She knows me, therefore when she gets my letter she will believe my statements, and because she does believe my statements she will trust me to be on hand, and will not suffer the least misgiving. Why? Simply because she has confidence in my truthfulness, she believes my statements, consequently naturally trusts me to do what I have promised. That is **faith** in me. She will not make any effort to trust me: her confidence in my truthfulness and her knowledge of my statements will naturally cause her to trust me to be on hand. There is no merit in trusting me. Instead if merit there be, the merit is in me. It is her knowledge of me and, consequently, her confidence in my word that causes her to trust me to come. If she had to make an effort to trust me, or a struggle to "believe in" me that fact would impel either a lack of knowledge of my faithfulness to my promises, or else knowledge detrimental to me. If she knows that I never fail to keep my word then, on receiving my letter, she will naturally trust me to do what I say. So it is with **faith in Christ** or **trust in God**. He who has to make an effort or struggle to trust in Christ to save, or God to bless, shows either a lack of correct knowledge or else some reason to distrust Jehovah. We who have believed know that there is no reason to distrust, therefore know that a failure on the part of any seeking soul to trust Christ to save is the result of either ignorance or misinformation. Generally it is misinformation. I mean this, many preachers and teachers so instruct sin-



ners as to cause them to believe that they must produce or induce, or somehow else get in themselves certain conditions commendatory to self before God will save them, therefore, because they realize their awful sinfulness, they so look at themselves that they cannot trust. Such struggle hard to believe in Christ, and some, it is feared, never do; not because they doubt Him, but because they cannot believe that they have "met the conditions" required in themselves to make Him accept them. This is the sad effect of misinformation, misteaching. God pity such! Oh! how often have we heard the seeking soul reply to the question, "Can't you believe that God will save you for Christ's sake?" "I believe He will if I will do my part." That soul is struggling; not to trust Jesus, but to do its part, the part it believes needed to fit itself for God to accept and save. Poor soul! It has been mistaught. What it needs is not effort to believe or trust, but correct knowledge. There are millions of that kind who, I fear will go down into death struggling to do their part and never see Christ. Oh know that the only part for the poor sinner, condemned, hell-deserving, helpless sinners to do is simply to trust God to do what He has promised to do. That is, to save them for Christ's sake. Oh that we could get all to realize that if it were possible to try ten million years they never could do one thing to better their condition before God, and that the thing they need is to realize this fact and, believing God to be honest and His word true, simply trust themselves, just as they are, to Jesus Christ, to be saved by God the Father for His sake alone! Given correct knowledge of God's integrity and love, man's utter helplessness in sin is as natural for the seeking soul to trust Jesus as for the little child to trust its mother. A child makes no effort to trust its mother, neither does the quickened soul make effort to trust Christ, if it has been correctly instructed in the word of God. The belief that God is truthful and His word true, and the consciousness of its own condemnation and helplessness, naturally causes it to trust Him to save.

Paul was on this line when he wrote, "Faith cometh by hearing and hearing by the word of God." That is, by hearing the word we learn the truth about God and the promises of Jesus Christ, and this hearing causes us to believe in Him. Under the power of the quickening Spirit, correct knowledge of God and of His word, and of self, will produce faith or trust in Christ to save. The thing then that we need most to do is to quit bringing in outside questions about faith and teach the people just what the Bible says about "our God and His Christ," and about the absolute helplessness of all sinners, then He, whose work it is to quicken the dead soul and guide it to Christ, will find implanted in the mind that correct knowledge of God and His word which naturally leads the soul to trust. Knowledge, knowledge, knowledge; brethren, KNOWLEDGE of just what God says in His word is the thing we need to impart to the lost, even the "dead in trespasses and in sin." We are to instruct the mind correctly in the things of God, from the babe to the oldest man, and when the soul is quickened into consciousness of sin and death, this knowledge will lead it unto the living Christ to be saved by Him. It is misunderstanding that causes the quickened

soul to struggle in the dark and make effort to trust. We cannot quicken the dead in sin, but we can teach their minds, their human understanding, "the right way of the Lord," and by this knowledge of the word of God implanted in the mind, the quickened soul will see Jesus and believe in Him, for "Faith cometh by hearing and hearing by the word of God."

Newton.

Dear Brother Bailey:

Please say to all who may be concerned in our Bible Institute, that we open January 11th, Monday morning, 10 o'clock.

Brother McGlothlin will preach for the Central Church, Sunday night, January 10.

We are to study under W. J. McGlothlin the Gospel of Mark, and Epistle to Galatians.

Dr. Sproles has kindly agreed to be with us part of the time and will study Epistle to Titus under him.

Dr. Gray will deliver two lectures. He selects his own subject.

All preachers, Sunday School workers, deacons and church workers are invited.

We hope to give free entertainment.

We will meet in the Central Baptist Church house, which is accessible, and heated with hot air. Everything will be comfortable. Let's have a good attendance, let's all pray God's blessings upon our teachers and pupils.

Yours in Christ,

T. J. Miley,  
Chairman, Committee.

Newton, Miss., Dec. 15, 1908.

#### The Need of a Large Christmas Offering for China.

For many years it has been the custom of the women of our churches to make a Christmas offering for our Foreign work in China. They have done nobly. But should not the scope of this offering be enlarged? Would it not be well if all our people would join in with the women in making a Christmas gift to the work in China in the spirit of Christ's sacrifice and commensurate with our ability? It is impossible to over-emphasize the importance of this offering.

No one can doubt that this is the day of opportunity in China. Those who ought to know have been predicting that with the death of the Empress Dowager, which has recently been announced, the spirit of reform would receive a mighty forward impulse. The silent revolution of the past eight years has already been simply marvelous. If the change is to become more rapid, how stupendously important for us to stamp the impress of the gospel upon this mighty nation, while it is in the plastic state.

We ought to double our forces and equipment immediately. We shall be sinfully recreant if we fail to do our best to make our Lord known in China now. We ought to send a hundred new missionaries and put \$200,000 into new buildings. This is a low estimate. Oh, that somehow our people could be aroused to see and to meet their opportunity.

Will not our pastors and laymen join the women in their efforts to make this a truly great Christmas offering? Let us all unite in laying our gifts of gold at His feet that the men of the East may see the ascending star of his glory and gather in multitudes to worship Him.

#### The Dead Line.

The man may breathe, but does not live,  
Who always takes, but fails to give;  
Too busy God to heed.  
He none relieves, him none can thank;  
His touch is baneful, cold and dank;  
His heart is full of greed.

But hngry Time consumes his youth;  
His soul deprived of sacred truth  
Becomes an empty mask.  
He calls on God, as last resort,  
And Dives like, hears quick and short,  
"Too late, my son, you ask."

For such God must delusions choose,  
Because, when called, they will refuse  
To hear his tender voice.  
Throughout the scope of space and time,  
Like echoes soft from bells that chime,  
Comes "God's way, man's wise choice."

Will not mankind, so keen of eye,  
Some day find out, in earth and sky,  
"That nothing pays but God?"  
That lofty dome and shining spire  
Have not the spirit nor the fire  
To kindle lifeless sod?"

Oh! be you wise, both small and great,  
Accept in faith, before too late,  
The warnings from above.  
Your temples Christ with stars will wreath,  
And on your harps new life notes breathe,  
While you sing songs of love.

—A. J. A.

#### HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

#### Whither Are We Drifting?

By W. B. Sansing.

Is it possible that we, the people of the United States, are degenerating into a race and nation of drifters, allowing ourselves to drift with the current into wreck and ruin? Confessedly it seems that we no longer consult our chart and compass very much to see where we are "at," but we are almost dazed by gazing at the stars and moon, and the ships that are passing by.

I would not pose as a pessimist, nor as an alarmist, but it is evident that a note of warning is timely just now.

De Toqueville said: "No republican form of government can long exist. It either dies from corruption within, or from foes without." Now I do not believe that this is necessarily true. Democracy in its purity is exactly the kind of government insisted upon in God's Word; and under God it is practicable. If God is loved and feared and revered by the people, pure democracy would be easily achieved and eminently successful. This great country of ours in her early history and under her first leaders was a very near approach to the ideal form of government—as nearly so as circumstances would allow. But the sad fact stands out prominently that we have drifted, in a measure at least, away from these things and are still drifting.

Then does it not appear that De Toqueville was not altogether wrong in this statement? Purely from a human standpoint, his statement might be correct, due to the corrupt nature of mankind. None but those of the Hobson type fear the foe without, so far as our government is concerned; but what about the corruption within? To say there is no danger here one would have to close his eyes to the real condition of things, and ignore the depraved nature of humanity.

In religion there seems to be an awakening all over our country. Christianity has a hold upon the people as never before, and its influence is deepening and widening. However, the battle is by no means won, and would surely carry us backward and downward. Hannibal, the great Carthaginian general, could have captured Rome had he not lingered at Capua, where the discipline and health of his army was ruined by luxurious living. We must keep struggling or drift.

There is also a considerable awakening in civic righteousness. Men like Bryan and Folk and Hughes and Roosevelt, and scores of others, have thrown themselves squarely against the current of the times, and, under God, they are leading us on to apparent success and victory. The suppression of the liquor traffic in Oklahoma, Georgia, Alabama, Mississippi, and elsewhere; the outlawing of the race track gambling in New York and Louisiana; the conviction of Abraham Reuf, of San Francisco, and many other notable achievements along this line, as well as smaller ones, show that the public conscience is still alive. But all this is only the beginning of a much needed reform that is stupendous in its proportions.

But along moral lines there is doubtlessly a very noticeable drifting. Evidently the greatest question before the American people today is the sociological problem. Disaster is staring society in the face. Law and order fast losing its grasp upon the minds and hearts of the people, and the so called unwritten law is coming more and more to dominate. The spirit of anarchism is laying its ruthless hand upon the hearts of the people, and God only can save us from wreck and ruin. In the mad rush for gain and advantage our people are fast "losing their heads." We are drifting away from that fellow-feeling and regard for others that characterized our forefathers, and that Jesus so urgently enjoins in the "sermon on the mount," and the spirit of selfishness is very successfully striving for the mastery. The tendency is for one to get out and view the horizon around him, and then set about to become "monarch of all he surveys." To carry out this desire, he forgets that anybody else has any rights, the spirit of tyranny seizes upon him, and in his desperation he regards the welfare and lives of others as only obstructions left in his path for him to remove. Consequently law is disregarded, unlawful methods are resorted to in business, and life is taken upon the least provocation. Such occurrences as the murder of Fitzgerald, the Reelfoot Lake tragedy, and the tragic death of Senator Carmack made our blood run cold. And these things are constantly being repeated all over our country. The taking of human life has become alarming. It makes us cry out in our seeming helplessness, O, God, what shall the end be? In the public mind, to kill a man, has become less criminal than to kill a hog, or to steal food with which to satisfy hunger.

Let us notice some of the causes of this awful condition of affairs.

In the first place, as a rule, the courts of our country have degenerated into machines for the thwarting of justice. As highly as I regard the profession, and as greatly as I esteem some of the men in it, and some of our greatest men are among them, yet there are any number of lawyers who are willing to sacrifice the laws of man and God, and the welfare of humanity, for the sake of gain and notoriety. And, too, it seems next to impossible to get a jury that will be governed by evidence and law in a murder case. Things have become so corrupt that some men will even dare to barter with the courts. Dr. Birdsong is now before the courts charged with the murder of Dr. Pitts. His lawyers, it is reported, proposed to plead him guilty, if only the court would give him a life sentence in the penitentiary when the law says hanging is the penalty for murder.

In the second place, if the court should convict, it usually results in imprisonment. And in our great State that is the next thing to freedom; for no sooner than a murder lands in the penitentiary an effort is begun to have him pardoned, and it is usually done, sooner or later. It seems that the beginning of a much needed reform that is stupendous in its proportions.

all sense of justice and the public welfare, and let sympathy and outside influences control them too much in the exercise of their pardoning power. Because of these facts men are coming to regard human life very lightly, and to have no serious dread of the consequences of murder.

In the third place, and as a natural consequence of corrupt courts and thwarted justice, men are losing their reverence for law. We, as a people, are coming, unconsciously it may be, to regard law as a burden and as an interference with human rights. In other words, the tendency is to place the individual above the law. Wholesome laws are of divine appointment, and are an absolute necessity for the good of society and the protection of property and life. People who disregard the laws of the land have no reverence for the laws of God; and such persons have no fear of God in their hearts. And the person who fears not God does not regard man.

In the fourth place, but by no means the least, the seeds of lawlessness are sown in the homes of our country. In too many homes there is not that firmness in dealing with children there should be. Disregard for their future welfare, and mistaking indulgence for love many parents are unconsciously cultivating the spirit of anarchism in their children. Often the bird dog receives better training than the child. No nation or government can raise above the home life and the home rule.

Yes, in many respects we are drifting. Something must be done to stem the tide, or it will drift our nation to ruin, and it will perish from "within." Where shall we look for the remedy?

In the first place, to the church and pulpit. By some our churches are already being spoken of as unable to cope with the situation. This is untrue. Under God our churches can wield a mighty influence for good in their communities, and are doing it; but success comes only through heroic effort. But the preacher, God's messenger and leader, occupies the most important and responsible place of any one. And the times demand that the burden of our preaching should be the sacredness of life and the justice of God, and of sin in all its power and awfulness. Men need to know it is an "awful thing to fall into the hands of the living God," as well as to know of his great love and mercy, which is effective only in Jesus. We need to "cry aloud and spare not."

In the next place, to the home. The home is where character is moulded, and it is there that the mainsprings of life are first touched. Some parents need to know that it is more important to "train up a child in the way he should go" than to leave him fortunes, and that the law of reaping what you sow holds good today.

And lastly, we must look to God. Our God is a great God, and he reigns in the heavens just as truly today as in the days of old. In his name and power we can win, but he designs to do the work through us. It seems to me the last great struggle is on. The Lord of hosts is calling for volunteers. Will you obey the trumpet call?



## Woman's Work.

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)

**Woman's Central Committee.**  
Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, Meridian,  
Miss., Secretary of Central Com-  
mittee.

Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam  
Work.

Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Cranberry, Hazle-  
hurst, President; Mrs. Paul  
Smith, Meridian, Vice-President;  
Mrs. G. W. Rippy, Jackson, Re-  
cording Secretary.

### Y. W. A. Column.

Gallman, Miss., Nov. 25 1908.

My Dear Sister:  
Many times have I thought of  
you and your work, since our  
meeting in Meridian.

I come to you today with a spir-  
it of thanksgiving to God for our  
dear young girl, Gallman.

August 6th, we organized a Y.  
W. A. with ten charter members.  
Mrs. Elmer Roberts, President.  
Miss Royce Parsons, Secretary  
and Treasurer.

Since that time four more have  
come in. They are in earnest and  
have been helpful in many ways  
already. They did fine personal  
work during our meeting. I nev-  
er saw young girls do better work  
during a meeting than did they.  
In a financial way they have set  
about some much needed improve-  
ment on our church. I know  
they will help in the support of  
our training school girl. So glad  
we have a Mississippi girl to pro-  
vide for.

In way of study our girls are  
taking the Sacred Literature  
Course, and are getting great good  
out of it. They will take up some  
of the mission studies when they  
finish the Sacred Literature Course.

Write to Mrs. Elmer Roberts,  
the President. She is young and  
inexperienced and would appre-  
ciate a line from you. She does  
nicely. Tomorrow is Thankgiving  
day. Hope it will be a nice  
one to you and yours.

With love,

Mrs. R. L. Bunyard.

We are so glad to welcome this  
new Y. W. A. to our number.  
and thank Mrs. Bunyard for her  
kind letter.

The good report from the Y.  
W. A., First Church, Meridian,  
tells of \$10 sent to Training

School student, Louisville, Ky.  
We are grateful. Let others join  
in this great work, and thus help  
to make Miss Pearl the happiest  
and best student there.

We are not forgetting the Or-  
phanage. Monday was spent by  
the Winona W. M. U. and Y.  
W. A's. in packing a Thankgiving  
box for the children of the  
Home. It was a joy to see the  
valuable contributions given by  
these young people.

It was a pleasure to attend the  
Tennessee Baptist Convention  
held with the First Church, Mem-  
phis. The Woman's Meeting was  
well attended and full of interest.  
A conference of Y. W. A's. was  
especially enjoyable. Fine re-  
ports from these noble women  
made our hearts glad.

"We go to God and ask Him to  
give us success," was the reply  
to one question asked of a bright  
young leader. Of course, she had  
a fine Y. W. A. in her church.  
God will ever bless those who seek  
his help.

Let us remember "A Christmas  
Gift to Christ" by contributing to  
the great work of missions in  
China. Literature has been sent  
out for "Week of Prayer." The  
Master has said, "Inasmuch as ye  
did it unto me."

Report promptly all contribu-  
tions to me at Winona.

Sincerely,  
Mrs. Ball.

### Seemingly Hopeless Cases of Cancer Cured.

Those afflicted with cancer, who  
have almost despaired of being  
cured—who have almost lost the  
last ray of hope—should write Dr.  
W. O. Bye of Kansas City, Mo.,  
for his new book, "Message of  
Hope," which he has recently  
published. It contains evidence  
proving beyond a reasonable  
doubt that many of the worst cas-  
es of both internal and external  
Cancer yield to his mild Combina-  
tion Oil Treatment. His years of  
experience devoted almost exclu-  
sively to Cancer, gives him a  
knowledge of the disease which  
can be obtained in no other way.  
Full information is given free of  
charge to those who are afflicted  
or interested in some particular  
case. Address Dr. W. O. Bye,  
Ninth and Broadway, Kansas  
City, Mo.

Corinth, Miss., Nov. 30, 1908.  
Tennessee Valley Fertilizer Co.,  
Florence, Ala.

Gentlemen:  
I will also state that I used your  
fertilizers on five acres of land  
which had been cleared about 30  
years. A good part of it was  
pretty well worn and had never  
had any other fertilizer on it, and  
it only lacked about 45 pounds of

making an average of 1,500  
pounds of seed cotton per acre.

Yours truly,  
J. J. Nelms.

Route No. 6.

### The Christmas Offering—An Appeal to Generous Givers.

To the many who year by year  
have observed the Christmas Of-  
fering an appeal to continue this  
observance is unnecessary.

To them remembering Christ at  
the time of universal gift, giving  
has become so entwined with  
Christmas joys—has so glorified  
and sweetened them in the past  
years that they would not improv-  
erish themselves by such an omis-  
sion. On the contrary, the indi-  
vidual gifts of these givers con-  
stantly grow—one, two, five or  
ten dollars are well nigh univer-  
sal gifts from those who have  
given before. These it is who will  
heed the appeal of Dr. Willing-  
ham, and set aside for their  
Christmas Offering one-fourth or  
one-tenth as much as they spend  
on presents and edibles for Christ-  
mas.

Yet it is to those, on whose joy-  
ful and increasing Christmas gift  
we depend, that I come with a re-  
quest for liberty of another and  
even more far-reaching kind.

In our own joy in this observ-  
ance we have failed to realize  
that an enormous majority of the  
women of our churches and a  
large proportion of our mission-  
ary Societies take no part in this  
annual gift, and of course, are al-  
so untouched by the Week of  
Prayer for World Wide Missions  
with which it is indissolubly link-  
ed. This is where the weak spot  
lies. A contribution of so small  
an amount as twenty-five cents  
from the one million Southern  
Baptist women would make not  
twenty-one thousand, the Christ-  
mas Offering of 1907, but two  
hundred and twenty-five thou-  
sand dollars.

What such a gift would mean  
in the evangelization of China, in  
this time of its reforming, we can,  
in some faint measure, imagine.  
But the mere giving would not  
be all. As the giving of the  
Christmas gift has proved a source  
of joy to us and a channel of in-  
creasing liberality, so it will prove  
to all who are lead to join us in it.

At the Annual Meeting in Hot-  
Springs, a resolution was passed  
calling on the members of the Union  
to make a concerted and contin-  
ued effort to obtain from every  
woman of the S. B. C., a con-  
tribution of at least twenty-five  
cents for Foreign Missions and  
fifteen cents for Home Missions.  
It was contemplated that the  
Christmas Offering for China and  
the Self Denial Offering for Home  
Missions in March would pre-emi-  
nently be the times to put these  
resolutions into effect. These res-

### BRIC-A-BRAC AND CHINA.

We help you in selecting  
gifts—Pin Trays, Combs and  
Brush Trays, Fern Dishes,  
Chocolate Pots, Cracker Jars,  
Vases, Placques and Plates, of  
fine painted China, from 75c to  
\$5; Game Sets, Fish Sets, Ber-  
ry Sets, Lunch Plates, cased  
handsomely for rich gifts—  
most appropriate.

Ask for Gift Catalogue.

**J. L. RUTH & SON**  
JEWELERS OPTICIANS  
15 Dexter Ave., Montgomery, Ala.

olutions if they mean anything,  
mean effort, direct and painstaking  
on the part of the women who  
are interested and enlisted, and  
who will give far more than these  
amounts.

Therefore, my call is to you,  
my dear and generous sisters. Be  
generous in this also and give  
from your full lives, thought and  
time and prayer, to gathering a  
Christmas gift from your full lives  
of at least 25 cents from each woman  
of your church. If we who  
love this offering and all for  
which it stands determine to bring  
it to the personal attention of the  
women of our churches, it is pos-  
sible to gather this amount from  
practically every woman within  
the membership of the ten thous-  
and churches in which we have  
societies.

It will undoubtedly be more dif-  
ficult to reach the women in  
churches which have no mission-  
ary society, but a beginning can  
be made through the Associational  
Superintendent or Vice-President  
and the mission thought once  
planted will be sure to grow.

The all important thing is to  
plant it, and to plant it now. For  
December, our Mission Calendar  
of Prayer bears this motto:  
**FACE THE NEED; FIX THE  
AIM; PLAN THE WORK;  
WORK THE PLAN.**

In view of the far reaching con-  
sequences I would most earnestly  
urge you to make this your motto  
for the Christmas Offering, and  
while facing the need, you hold  
yourself not fully generous until  
you plan the work and work the  
plan which will cause many oth-  
ers to join in the glad offering of  
a Christmas gift to Christ.

Fannie E. S. Heck,  
President, W. M. U.

N. B.—Christmas Programs,  
Programs for Week of Prayer,  
and Christmas Offering Envelopes  
to be had by applying to W. M.  
U., 301 North Charles St., Balti-  
more, Maryland.

### For HEADACHE—NICKS' CAPSIDINE.

Whether from Colds, Heat, Stomach or Ner-  
vous Troubles, Capsidine will relieve you. It's  
liquid—pleasant to take—acts immediately.  
Try it, 10c, 25c and 50c, at drug stores.

## ON SATURDAY Prepare for YOUR

## Sunday Dinner

This Dessert of

## Jell-O

Dissolve one package Lemon  
Jell-O in one pint of boiling  
water. Just as it begins to  
thicken stir in one-fourth cup



The Genesee Pure Food Co., Le Roy, N. Y.

maraschino  
cherries and  
one-fourth cup  
English walnut  
meats, mixed.  
When firm, serve  
with whipped  
cream.

It is delicious.  
Jell-O is made  
in 7 flavors.

Costs 10 cents  
at all good gro-  
cers.

Illustrated  
Recipe Book,  
free.

### GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of  
Johnson Grass or other noxious seeds.  
80 cents per bushel, or 10 or more bush-  
els at 75 cents per bushel.

Barry Vetch, 10 cents per lb 9.00  
per 100 lbs.

Southern Winter Rye Grass, single  
bushel \$1.40; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb; \$19.00  
per 100 lbs.

**McKAY & COMPANY,**

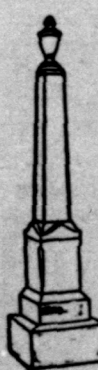
General Farm and Garden Seeds.  
Jackson, : : : Miss.

### Dr. A. A. Brower, Specialist.

Stomach and Liver Trouble. My  
Treatment brings results. Pay your  
money when benefitted if you want to  
be well. Address,

**A. A. BROWER, M. D.**

Box 128. Fort Worth, Texas.



### MONUMENTS, STATUARY VASES.

and Iron Fences of all styles  
and material. We do first  
class work, use only the best  
of material and employ only  
sober and reliable men.  
Write for catalogue.  
Agents Wanted.

**Capitol City Marble Company,**  
(Successors to Carbow-Blapp Marble Co.)  
209-211 Dexter Avenue,  
Montgomery, Ala.

### CANCER

In all forms completely  
and permanently cured  
without the knife, 30  
years direct experience.  
Hundreds of cured pa-  
tients. Write for ques-  
tion blank, testimonials  
and terms. Address DRS  
SCOTT & SCOTT Spec-  
ialists, P. O. Box No. 21,  
ALABAMA.

MONTGOMERY.

### An appreciation.

I am a Methodist and a mem-  
ber of the M. E. Church, but I  
think it but right that some one  
lift up their voice in behalf of one  
of our faithful ministers. Brother  
Cox at this place has been  
preaching here for years. Ser-  
mon in and sermon out, he holds  
up to the congregations the "cruc-  
ified One."

There is a stream of pure spiri-  
tuality running through all his  
work. How he can make so much  
out of one thing, even if it be the  
greatest thing in all the world is  
a mystery to me.

The pivotal point of all his  
sermons is the atoning blood of  
Jesus. This he preaches with all  
the power of a strong, forceful,  
resourceful man. He never takes  
a holiday from the work of sav-  
ing souls.

When he goes away it is only  
to preach the same old story to  
a new people. Truly redeeming  
blood has been his theme, and will  
be till he dies. Under the  
blood of Jesus has a world-wide  
meaning and saving grace to him.  
How it refreshes one to hear  
him. Battling all the week with  
the intrigues and strifes of sin  
and a rapacious commercialism to  
be feasted on Sunday, with pic-  
tures of an upper and better  
world drawn by a master hand.  
The human appetite for the  
Lord's table will never lose its  
edge if the aroma of the gospel  
is not tintured with worldliness  
by worldly preachers.

I often like to picture to my-  
self the reception this good man  
will receive at the hands of his  
Master when he is called "up  
yonder." Do you think he will  
"turn him down" when year after  
year he has been preaching the  
power of the atoning blood? I  
fancy he will say, "Welcome,  
thou good and faithful servant."  
Year after year you have held up  
to a wicked and careless people  
my pierced hands and sides. For  
my sake you have lived under the  
shadow of the cross and thrown  
yourself into the agonies of Cal-  
vary.

For my sake you have followed  
me through a self-sacrificing, hard  
wrought, hard fought ministry.  
For my sake you have turned  
your back upon many a scene of  
gayety and what the world calls  
relaxation. In your world life  
you cast your trophies at your  
feet. I now place upon your head  
life's everlasting crown.

Oh, if we had a spirit filled  
ministry like that of Brother  
Cox's, what a work could be done  
for the Lord. This is what the  
world needs today. Do you think  
a disembodied spirit cares for the  
fine things of this world? Fine  
houses and furniture? Inasmuch  
as the spirit of man is carried  
aloft toward God it cares not for

## Glowing Heat From Every Ounce of Fuel

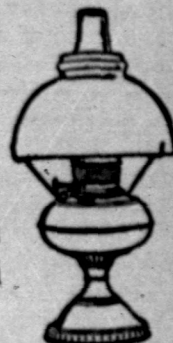


When the mercury drops out of sight, and  
you just can't keep the house warm, you'll  
find it wonderfully convenient to use a

## PERFECTION Oil Heater

(Equipped with Smokeless Device)

It's very light—carry it about—heat any cold  
room. Turn the wick high or low—no  
danger—no smoke—no smell. Easily cared  
for and gives nine hours of  
cozy comfort at one filling of  
brass font. Finished in  
nickel and japan. Every  
heater warranted.



### The Rayo Lamp

with its flood of steady,  
brilliant light is ideal for  
the long winter evenings  
—read or sew by it—won't tire your eyes. Latest improved central  
draft burner. Made of brass, nickel plated. Every lamp warranted.  
If your dealer cannot supply the Rayo Lamp or Perfection Oil  
Heater, write our nearest agency for a descriptive circular.

**STANDARD OIL COMPANY**  
(Incorporated)

## Mississippi College.

"THE OLD RELIABLE"

Eighty-Two Years Old and Growing More Vigorous Every Day.  
Two Splendid New Buildings Recently Completed; Other  
to Follow.

ENDOWMENT INCREASING.

EIGHTY-THIRD ANNUAL SESSION OPENED

SEPTEMBER, 30th 1908.

460 STUDENTS.

—LAST SESSION—

SEND FOR CATALOGUE.

REV. W. T. LOWREY, D. O., LL.D., President.  
CLINTON, MISS.



### Let Me Pay the Postage on My Big Free Buggy Book to You

Just write me a postal. Let me pay the post-  
age to you on my Big line "Right Hickory"  
Vehicle Book. Shows over 100 styles of Ve-  
hicles and how you can save \$10 to \$15 by  
ordering direct from my factory. My  
"Split Hickory" Book Free  
—also shows how I make any Vehicle you  
want to your order. —Also full line of  
High-Grade Buggies all at great  
saving prices. Address me person-  
ally—H. C. PHILIPS, President, The Ohio Carriage Bldg. Co., Station 116, Columbus, O.





these things. In same ratio as it comes down toward earth it cares for the things of the earth. An earth filled ministry can't awaken sleeping and slumbering spirituality in man. Its voice is too weak. It can't be heard, and when it is heard there is inconsistency in the sound.

May God fill the world with a greater spiritual ministry, is the prayer of all hungering for God and His righteousness in the world.

Mildred.

## Deaths.

### Scally.

It is with sadness that we record the death of Sister Nancy Scally which occurred at her home east of Corinth, Miss. At the time of her death Sister Scally held a letter from Hinkle Creek Baptist Church. Sister Scally was as loyal and faithful to her church and her Savior as any one we knew. She was strong and firm in all her convictions, and unwaveringly true in all her obligations. We have every reason to believe that heavenly home so beautifully described by the poet:

"No chilling winds nor poisonous breath

Can reach that healthful shore. Sickness, sorrow, pain and death, Are felt and feared no more."

D. S. Wales.

### Nuckols.

After an illness of several days, Mrs. Matilda Nuckols departed this life Dec. 5th. She lived to reach the ripe age of 68. When a child, she gave her life to the Master. Her name is among the charter members of our church. She was always a devoted Christian and through fifty or more years of her Christian life, she was always found faithful, and doing something for the furtherance of the Master's Kingdom.

Mrs. Nuckols was one of the sunniest and most cheerful Christians I ever saw. If she ever thought ill of others, she never gave expression to it. She was always firm, and never hesitated to stand for the right.

Mrs. Nuckols was the mother of six children, four of them having passed the unseen line, there are two boys left to survive their loss. Her life has indeed been one of self-sacrifice and self-forgetfulness.

May her brow ever be crowned with the infinite love of the Father!

Her Pastor,

W. M. Bostick.

Brooksville, Miss.

## FOR COLDS and GRIP.

Hicks' CAPSIDINE is the best remedy—relieves the aching and feverishness—cures the cold and restores normal conditions. It is quick—effects immediate relief, 10c, 25c and 50c at drug stores.

## Interesting Baptist Items.

A Baptist wrote "Pilgrim's Progress." B. F. Jacobs, a Baptist, inaugurated our System of Sunday School Lessons. The fathers of William Penn, Henry Clay, Jefferson Davis, W. H. Taft and W. J. Bryan were Baptists. A Baptist, Mr. Dunham, was the first President of Harvard University, the oldest college in the United States. Rev. W. R. Watkinson, a Baptist, first suggested the idea of a motto on our U. S. coins. The father of our Public School System was a Baptist. Rev. E. C. Romaine, a Baptist of Philadelphia, Pa., has fifty new and novel ways to raise Church and Sunday School money. His price list is free. The mothers of Thaddeus Stevens and Abraham Lincoln were Baptists. Baptists wrote "My Country, 'tis of Thee," and "Blest Be the Tie." The largest Protestant Church edifice in America is Grace Baptist Temple, Philadelphia. A Baptist, J. D. Rockefeller, is the richest man in the world. The oldest Baptist Church in America is First, Providence, R. I., organized in 1639. The largest theological Seminary in the world is the Southern Baptist, Louisville. The first educational institution among American Baptists was at Hopewell, N. J., started in 1756. Roger Williams, a Baptist, was the founder of Rhode Island. Three noted Baptist preachers, P. S. Henson, born Dec. 7, 1831; R. S. McArthur, born July 31, 1841; R. H. Conwell, born Feb. 15, 1843.

## Entirely Well of Eczema—Tetterine Did the Work.

"I had eczema on my chest for seven years and it looked like a piece of rusty iron; the torture was almost unbearable. One of our salesmen offered to pay for the Tetterine if it did not cure me. I used less than three boxes and am entirely well."

Clem Kinard, Rufin, S. C. Tetterine cures Eczema, Tetter, Ringworm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

## A Golden Wedding.

Mr. and Mrs. David Aquila Coney, of Johnston's Station, Miss., celebrated the fiftieth anniversary of their wedding, Wednesday, December 16th, 1908, at the home of their son, D. C. Coney, of Bogus Chitto, Miss.

Mr. Coney, commonly known as "Quilla," was born in Holmesville, December 18, 1835, and Mrs. Mary Jane Coney, (nee Walker), his wife, was born Mar. 18, 1840. They gave their hearts to God, and were baptized in their young and tender years, by that good old man of God, now at rest, Zachariah Reeves. When the time came for them to be made "one," the same old prophet of God pronounced them "man and wife" fifty long years ago.

The Lord has blessed this union with nine children, eight of whom are still living, all married and consistent members of the Baptist Church. To these have been given thirty-two grand children and seven great grand children.

Being married in 1858, Mr. Coney was soon called upon to shoulder his old musket and leave the wife of his youth to spend four weary years defending his country, his home and loved ones.

For fifty eventful years, freighted with sunshine and rain, tears and smiles, mingled prosperity and adversity, this couple have stood side by side, sharing each other's sorrows, bearing each other's burdens, and partaking of each other's joys. Sometimes the storms of life beat very heavily upon their little barque, sadness and gloom everywhere—but in it all and through it all they have stayed close to their Captain—Jesus—and He has dispelled the gloom, and driven the darkness away, until now they can almost view from Pisgah's height the place "Where the wicked cease from troubling and the weary are at rest."

This re-union in Mr. Coney's home was indeed a memorable occasion. All the children, grand children and great grand children were there to participate in the celebration of the "Golden Wedding." Brother Anding of Summit, a life-long friend of the family, was there, and in his characteristic way, drew a brief, though vivid word picture recounting the many experiences of Mr. and Mrs. Coney. The scene that followed his address was too sacred to mention. Great strong men wept like school boys as they congratulated mother and father upon their arrival at the fiftieth mile stone of their married life. Words fail to express what we saw.

From the parlor, we repaired to the spacious dining hall, and here again we can but fail in any attempt to describe the many "good things" we found waiting for us. The three long heavily laden tables seemed to groan beneath their burden. However, this burden was soon made lighter for it seemed that we all were like the man who said that he took after both mother and father in his eating—one eat fast and the other a long time—we ate fast, and we ate a long time, and thus showed mercy to the table. Unless you have participated in the celebration of a "Golden Wedding" you cannot understand just what it means—so we leave it there.

May the good Lord grant that we may all be present at that greater re-union of this family which will take place over yonder, where there are no more tears, no more partings, no more

## 9 CORDS IN 10 HOURS



death, no more aching hearts and fevered brows.—"We'll never say good-bye in heaven."

A. A. Walker.

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F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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## The Work of Alcohol.

All are aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery, until it empties into the hell of death, dishonor and crime, it demoralizes everybody that touches it, from its source to where it ends.

I do not believe that anybody can contemplate the subject without becoming prejudiced against the liquor crime. All we have to do friends, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution of the little children, tugging at the faded and weary breasts of weeping and despairing wives, asking for bread. Of the talented men of genius it has wrecked, the men struggling with imaginary serpents produced by this devilish thing. And when you think of the jails, the Alms-houses, of the Asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol.

Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out childish love, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness—not strength; sickness—not health; death—not life. It makes wives widows, children orphans, fathers friendless, and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemic, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness and misery and crime. It fills your jails, supplies your alms-houses, and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds.

It is the life-blood of the gambler, the element of the burglar, the prop of the high-way-man, and the support of the mid-night incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates the obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence.

It incites the father to butcher his helpless off-springs, helps the child to grind the paracidal ax. It burns up men, consumes women, detests life, curses God and despises Heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It degrades the

citizens, debases the legislator, dishonors statesmen and disarms the patriot. It brings shame—not honor; terror—not safety; despair—not hope; misery—not happiness, and with the malevolence of a fiend, it calmly surveys its frightful desolation and unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honor, then curses the world, and laughs at its ruin.

It does all that and more. It murders the soul. It is the son of villains, the father of all crimes and the mother of abominations, the devil's best friend, and God's worst enemy.—Ex.

## The Machine That Beats the Cross-Cut Saw.

The Folding Sawing Machine, manufactured by the Folding Sawing Machine Co., of Chicago, can be operated successfully by one man. It makes fast work of sawing and makes the labor easy. It is equally adaptable to small jobs, like the cutting of cord wood, or to the large jobs like cutting up timber for a sawmill.

A single operator can saw down trees with it and cut them into posts, cross ties or saw logs. In this respect, as in every other respect, it is better than the cross-cut saw.

One man will saw as much wood with this folding sawing machine as two men can with a cross-cut saw. It is perfectly obvious, therefore, that it saves the expense of the extra man.

Another great point in favor of this admirable machine is the way in which it is operated. It does not require that the operator shall bend over in a back-breaking position. You stand straight up. You can run it a full day and not be nearly as tired as you would be in a few hours work with a cross-cut saw.

Then, again, the spring attachment makes it a boy's machine as well as a man's. It adapts itself readily to the strength of any operator. The amount of sawing from the fact that one man has before now sawed as much as nine cords of wood with it in one day.

While the machine is simple in construction and very light, it is unusually strong. There is no better saw manufactured anywhere than those used in this folding sawing machine.

When one sawing job is completed, the operator simply folds it up like a jack-knife and carries it off to another. It is easier to carry to and from work than the cross-cut and is not nearly so dangerous to handle.

This advertisement of this machine in this paper.

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John Milton's Love Story

## THE BINDING OF THE STRONG

By CAROLINE ATWATER MASON

By the Author of "A Lily of France," "The Little Green God," etc.

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"Love virtue; she alone is free," is the dominant note in this story which tells how John Milton met and settled the divorce question for himself.

The tale is authentic and the tremendous passion and agony of this great man stand out with the clearness of a cameo.

One instinctively feels that it gives the secret of Milton's exalted character and matchless poetry.

It is only fair to Mrs. Mason to say that she makes no effort to point a moral anywhere, but that she has merely told her story with most polished art.

One follows the tale with the fascination of truth told like fiction and finishes it with intense admiration for Milton and the woman he loved.

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Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

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### Southeast Mississippi.

That portion of our State lying south of Clarke county, and east of the N. O. & N. E. Railroad is no longer "a howling wilderness". It is being developed rapidly, and needs special attention; for it has not been altogether along strictly religious lines. The lower part is and has long been largely under Roman Catholic control, and in recent years has been invaded extensively by the Mormons.

Previous to the war, the General Association did some missionary work, in the way of preaching, and organized a few Baptist Churches; but the pulpits were not regularly supplied. Converts were not properly instructed and older members were not trained in every good word and work. The war neutralized even the little labor that was done, and when it was over, other denominations went into the field actively, and gathered up many Baptist strays.

Within the past two or three years the convention has been cooperating in supplying the destitution and things look brighter; but it is necessary to occupy and hold important points: simply preaching there occasionally will not hold them. Churches must be organized, with comfortable houses of worship and be supplied with pastors, who ought to be residents, if in towns or thickly settled places.

I have just returned from a visit to Leakesville, Leake county. It is located on Chickasaw river about sixty miles above Seranton, of which Pascagoula, is the port on the Gulf. A railroad, 17 miles in length, comes in from Vinegar Bend, Ala., a station on the M. & O., which is kept busy transporting lumber from an extensive plant, and bringing in mercantile supplies and accommodating passengers. Being the county site, it has many business houses and pleasant homes.

The Presbyterians and Methodists each have neat houses of worship and regular Lord's Day services: the former having Sunday School in the morning; the latter in the afternoon. Our Baptist young people attend these, as they have none of their own, nor an independent house of worship. True, a lot for a building has just been secured, with Brethren J. E. Miller, C. E. Anding and Nat Owen as a committee to perfect matters, which guarantees immediate results.

Besides the churches mentioned and the court house, Leakesville has ample buildings for its graded school; which is under the management of Prof. J. F. Miller and Rev. A. G. Ferguson. Messrs. C. G. Elliott, Richard Gunter and the writer were courteously invited to make short talks during a visit to the school, which we did, of course. The attendance was large and very orderly. We noted many neat residences and met not a few excellent citizens.

I have arranged a visit to Leakesville for the first Sunday in December in order to get Brother C. G. Elliott, to accompany me, to help me to form some idea of the true wants of the field. On Saturday Brother Rainer, pastor of the church, came up from McLean and invited Brother Elliott to preach for him Sunday morning; which he did with very general acceptance; and Brother Gunter from Newton, at night. I had made a little talk to the Presbyterian Sunday School in the morning.

Pastor Rainer closing the services at night; having already tendered his resignation, made his farewell remarks. He has done a good work and will be missed. While the church is not large, it is strong and active. We were kindly cared for by Brother Miller, and found a most hospitable home in the family of Brother Anding. But I must bring this letter to a close.

L. A. Duncan.

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**Gipsy Smith, Campbell Morgan, A. C. Dixon**  
Cora, Moorhead, Moulton, Stead, Trotter, Mullins, Gray, Mott, Torrey, Orr, Erdman and Sperr are among those whose addresses have recently appeared in our  
**CHRISTIAN WORKER'S MAGAZINE**  
It is a copy of a year. Practical Bible lessons, helpful articles on Bible themes, methods of work, and deeper Christian life; reports from evangelists; practical and inspiring quotations; answers to questions; and a variety of other interesting material. Nothing like it in the country. SPECIAL—From now through Dec. 1908 for \$1. THIS INCLUDES THE 60 Institute Place, Chicago, Ill.

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**FREE TREATMENT**  
Hundreds of dollars given away each month in Free Treatment for bed-wetting and incontinence of urine. Cures old or young. Absolute cure in every case. Write today for free trial, enclosing stamp, giving age and sex. Expansive Indian Remedies, 4432 Pennock St., St. Louis, Mo.

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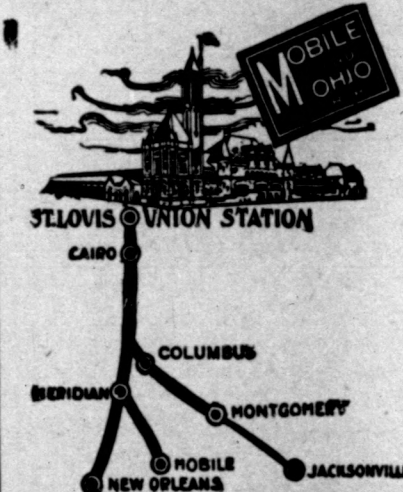
Find a child with dimples and chubby arms and legs and you find a healthy child. Find one with drawn face and poor, thin body and you see one that needs

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Nothing helps these thin, pale children like Scott's Emulsion. It contains the very element of fat they need. It supplies them with a perfect and quickly digested nourishment. It brings dimples and rounded limbs.

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FOR RENT.

Brick Hotel in heart of town, adjoining bank building. Hotel contains about 15 rooms. Present lease expires on January 1st.

For terms, apply to Bank of Clinton, Clinton, Miss.

### Foreign Mission Day in the Sunday Schools.

It has been the custom for some years for the Foreign Mission Board to ask all of our Sunday Schools to observe the third Sunday as a special day in the interest of Foreign Missions. The date is Jan. 17th, 1909, and we have something new and interesting to offer our Sunday Schools this year. We think that it will be attractive to the superintendents and the schools for the following reasons:

First. Because it does not interfere with the regular lesson. We only ask that the opening exercises and the lesson period be shortened a little to give time for the Foreign Mission Day Program in the closing exercises.

In the second place, the plan does not call for a children's program. Variety adds spice, and we have arranged for something different this time.

In the third place, the plan does not contemplate a hasty offering on Foreign Mission Day, which, owing to different circumstances may or may not result in a gift worthy of the school. But we ask that the school deliberately set before itself the task of raising an amount of money commensurate with its ability, and to go about getting it in a business-like way.

Last of all, the plan has a great educational value. It sets before the school facts that all ought to know about our foreign mission work.

The literature has been sent out to all of the Sunday School Superintendents whose names we could get. If any superintendent has not received the literature, please let him or the secretary of the school write a post-card to the Foreign Mission Board, Richmond, Virginia, and we will be more than glad to supply it.

We are earnestly hoping that every Sunday School in the entire Convention will observe the day this year. It would mean a pleasant occasion to the school, and a great help for our foreign mission cause. Will not all the superintendents who have received the literature begin at once arranging for this day? Let us make it a red letter day in our Sunday School Calendar. And all will agree that our missionary work has not been emphasized in our Sunday Schools anything like it ought to be. If you have not received the literature, do not delay, but write at once for it.

Wm. H. Smith.  
Richmond, Va., Dec. 7, 1908.

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### Campaign for Temperance Education.

By Rev. O. R. Miller.

If we were asked, "What is the greatest need of the temperance reform in the United States today?" we should not hesitate to answer, "A great campaign of temperance education." While there has been a steady improvement in certain ways in the temperance reform for the last seventy-five years in our country, yet there are other ways in which the cause has gone backward. Seventy-five years ago, church deacons ran distilleries and church elders ran saloons, and both pastor and people openly patronized and openly defended the saloon. But public sentiment in that regard has improved. Liquor making, liquor selling and liquor drinking are no more openly and publicly defended by good people, but, nevertheless, there is a large amount of liquor drinking among professedly good people, as well as by the lower elements of society.

### Liquor Drinking Increasing.

It is generally admitted by those best qualified to know that liquor drinking has increased among all classes in our country during the last twenty-five or thirty years. This is the testimony of physicians who are probably the best qualified of any class to know. And there are certain facts which speak for themselves and confirm this opinion, even if the physicians had not so spoken.

The Government reports show that while the population of the country has increased about thirty per cent. during the last twenty-five years, the per capita consumption of distilled liquors in this country during the same period has increased about 275 per cent. While the increased consumption of fermented liquors has been nearly 500 per cent.!

Why should the American people be drinking per capita three times as much whisky and five times as much beer today as thirty years ago? There are reasons for it.

### Social Drinking Increasing.

One reason is that temperance standards have been lowered in American homes. Social drinking is increasing. Increased financial prosperity has brought increased desire for luxuries and the means with which to secure them. Increased prosperity has brought an increased number of social dinners and social parties where liquor is served, and thus many people have begun to drink at social dinners where wine is served who never drank before.

Dr. Wm. H. Beals, chief of a



Edison Gram Phonograph, Price \$12.50



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# The EDISON PHONOGRAPH

reproduces all sounds, and especially the sounds of the human voice and the music of instruments, so marvelously that you would be amazed at it as a scientific invention if you had not become so used to its wonderful work.

The Edison Phonograph sings your favorite hymns and the good old songs that you've always enjoyed. You can hear on it the music you like best, sung and played in the best way. There is only one way to know how good the Edison Phonograph is and that is to hear it. Nothing can describe it.

The Edison Phonograph makes all music available in your home. The cost is trifling. You can buy it at once for a low price (it is sold at the same price everywhere), or on the instalment plan, paying a little

at a time, and begin to enjoy it at once. The point is to get it today. There is an Edison dealer near you who will be glad to show you how it works and let you hear some of the many varied selections which have been prepared for it.

## Edison Amberol Records

are the new Records which Mr. Edison has just perfected for his favorite invention, the Edison Phonograph. They play not only twice as long as the regular Edison Records but far better.

An Edison Phonograph with the Amberol attachment plays both Records, the old two-minute Records and the new four-minute Records. There are thousands of selections already made

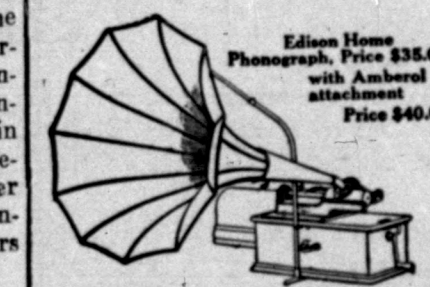
up in the old Records which you can enjoy, and there will be many new ones every month in both the old Records and the Amberol Records.

Edison Amberol Records, 50c. Regular Edison Records, 35c.

Edison Grand Opera Records, 75c.

FREE. Go to your dealer or write to us today and get these books: The Catalogue of Edison Phonographs as well as Complete Record Catalogue, Supplemental Catalogue and the Phonogram, which tell about all the Records, old and new.

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well-known liquor cure institute, says: "For the last ten years I should estimate the increase of drunkenness among men at ten per cent., and twenty-five per cent. among women."

The "Committee of Fifty," in their latest book, "The Liquor Problem," after several years investigation, say: "From such information as we have, it seems probable that of the adult males in this country not more than twenty per cent. are total abstainers." We are slow to believe these awful statements; but if it is true that drunkenness among women has increased twenty-five per cent. in ten years, and that only one man in five in this country is a total abstainer, these facts

### BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.



**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE**  
And Other Pains



25 DOSES  
25 CENTS.  
125 DOSES \$1.  
NEVER SOLD IN BULK.  
**TAKE ONE**  
of These Little Tablets  
**AND THE PAIN IS GONE.**

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you are not fully convinced that it is better, handsomer and less expensive than any other piano offered you, RETURN IT AT OUR EXPENSE. You won't be out a cent. If you are pleased with the piano, you may pay for it a little at the time, monthly or even by the year, to suit your own convenience.

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#### The Blended Song.

Good will to men, and brotherhood divine,  
The guide of nations e'er this song shall be,  
Who sings these blended notes of joy  
Claims truest ministry.

Oh, what were Peace, if 'twas devoid  
Of Love's sweet winning art,  
'Twould fail to hush the orphan's cry,  
Or soothe the aching heart.

Love's gentle sisters—Faith and Hope—  
Earth angels, pure and good,  
They too, are binding firm the claim  
Of loyal brotherhood.

The Bethlehem angels—true and sweet,  
Their echoed song of peace—  
It filled a listening world of love,  
And joys and did not cease.  
Hark! down the ages comes that song,  
And joy thrilled souls repeat,  
The tidings that the angels sang,  
That story old and sweet.

And is it with their souls unmoved

That nations ever hear  
The "Peace on earth, good will to men,"  
That comes so sweet and clear?

Ah, would that all the great old world  
From strife would gain release;  
And sing in Altruistic strain,  
The blended song of peace.

Good will to men and brotherhood divine,  
For trusting souls this symphony shall be,  
'Twill lead them safely down life's vistas fair,  
And gain for them that unknown realm—Eternity.

—Ada Christine Lightsey.

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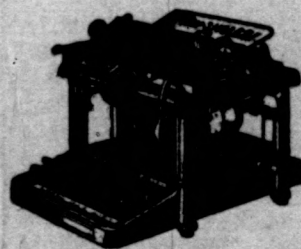
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